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A Scientific Outlook On The Integration Through Education

Vimala Thakar

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VI MALA THAKAR lights the world like the innocent first rays of the dawn, gently awakening a new day for humanity. She has quietly spread the gentle light of profound spiritual intelligence and pristine clarity in many shadowed lands where confusion darkens human consciousness.

VIMALA THAKAR is an extraordinary presence in the world today. She is a serious revolutionary in both spirituality and social action and transforms through love and compassion.

VIMALA is a person who loves to penetrate to the depths of life and living, to discover personally in freedom, the truth, the meaning of life and to share as a friend what she has discovered.

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A Scientific Outlook On The Integration Through Education

All over the world today thinkers, especially scientists and philosophers, seem to be deeply concerned, not only about the future of mankind, but about the survival of man himself. This concern has come in the wake of astounding and breath-taking advances in the field of technology (applied science) - not in the field of pure or basic sciences. It looks as if man is bent upon destroying himself, and that too, with the instruments that he himself has fashioned. Never before in human history, was man ever concerned about the future, in fact, he took his future for granted; but now for the first time, man has started doubting about his own future. His survival seems to be in jeopardy. It looks as if through his erroneous approach or ignorance, the very technological triumph of man, phenomenal though it is, has brought him to the verge of unprecedented tragedy, an abyss, a steep precipice. Many eminent authorities, including Albert Einstein, have pointed out that there is a danger of the extinction of all life on this planet. Looking ahead to the next 50 years, world leaders (U.S.A., Mexico, India, France, Britain and Japan), writing in the "U.S. News & World Report" of may 9, 1983, have one concern above all others : "that a nuclear war could destroy the fabric of the community of nations as it exists today", but they have faith that such a disaster can be avoided. Their concern is indicative of the fact that we live in a world surcharged by fear and insecurity, and the present technology has not lessened the violence, barbarianism, destructiveness in the human psyche. The human race is frightened of

losing its grip on its own technological advances and is immersed in deep sorrow and agony. Life has lost its charm, grace and nobility; and human beings all the world over are conscious of deep crisis in human values, crisis in human character, crisis of human psyche, crisis of our culture. The crisis is unprecedented in recorded human history as it is for the first time that we have to face the real threat of extinction of the human race and all life on this planet. It threatens the health of individuals, of the society, and of the ecosystems of which we are a part.

Modern science has confirmed that all the concepts we use to describe nature are limited, that they are not features of physical reality but creations of the mind. If our every concept, both in the objective field and in the subjective field, is a construct of mind then one has to understand thoroughly the dynamics of mind, the anatomy of mind. No body in the world can even for a moment live without coming in contact with objects of his world outside or at least with his own thoughts and ideas within, and this contact is called the challenge, the event. The mind is the thought flow. There is energy exchange between the challenge and thought - a ceaseless flow of energy - and the end product is called the response which modifies the memory. The mind is a play of the challenge - response - memory interactions. The mind is the product of the collected, organised concepts of society - religious, political, ethical, economic - fed into you and contained in you. The mind is a conditioned energy, conditioned by the total human race through untold centuries. The conditioned mind contains the thought structure - experience, knowledge and

memory. The memory represents the past ideas, ways of reactions, patterns of behaviour. The thought structure is tethered to the past; it carries with it the whole paraphernalia of concepts, ideas built up systematically, organised and standardised through centuries. When an event takes place, it is identified, named and evaluated on the authority of the past, and the event gets converted into experience, knowledge and memory. This has converted human mind into a mechanical automata, repetitive machine, an inferior computer on two legs. He has discovered that all mental activity is a mechanistic action. He sees the futility of indulging in the mechanistic activity of thinking.

Mind has an evolutionary origin. According to generally accepted anthropological findings, the anatomical evolution of human body including his proud brain was virtually completed some fifty thousand years ago. Since then the human body and brain have remained essentially the same in structure and size. On the other hand, the conditions of life have changed profoundly during the period and continue to change at a rapid rate. The evolution of mind has not kept pace with the rapid technological advances. The values of life in a technological advanced society are getting unrelated to the day-to day facts of life. We transform the factual perception into an ideation and this is the birth of our inner conflict, inner fragmentation, fear and search for security. Fear implies that we anticipate hurts, wounds, aggressions, exploitations. This results into sophistication of defence mechanism. When our every action is governed by defence mechanism, self-centered activity of the I-consciousness, the ego, we can never live in peace with ourselves and in peace with others.

Man's evolution is not biological, but psychological, so his primary area of evolutionary interest is psychological. Man's biological requirements subserve his psychosocial necessities, so biological is a derivative of the psychosocial which is primary to the human species. Man's urge for biological security might have been essential to survival in the primitive past, but undesirable in the present age. Like dinosaur, man's mind has not evolved to adapt to his changing psychological environment, so he has failed to modify the value-system or his symbolic world. So man has to evolve his self-organising capacity - his ability to cope up with adaption, self-renewal, self-transcendence. He has to understand the structure and dynamics of his mind.

Man has intervened in the natural biological evolutionary process. With the emergence of man, the psychosocial evolution has become conscious, deliberate and goal-oriented, where a rapid change is a dominant consequence. He is only playing with minor changes or adjustments in the conditioning patterns of mind, and his intellectual intervention has led to the sterility of mind and heart, moral apathy, and he has produced social dinosaurs unfit to live in a rapidly evolving world. He must now better appreciate this fact and then develop the wisdom to direct the process towards his "fulfilment" rather than towards his destruction. He must remember Bertrand Russell's words, "Unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow."

The self-centered activity of the I-consciousness adds to the psychological matter content, and it is also called the ego-action. This activity is disharmonious with

the ongoing cosmic process, so it gives birth to aggressive, expanding, competitive activity. All activity of this mode of mind is destructive, leading to a great deal of misery, confusion and sorrow. The rational and intuitive modes of functioning of the human mind are complementary. Rational thinking is linear, sequential and analytic. Rational knowledge or scientific knowledge belongs to the realm of the intellect. A scientific mind moves from fact to fact. It is precise, clear, unprejudiced, which does not condemn, which observes, which sees. The rational knowledge tends to be fragmentary, this may be called as the partial eco-action of the mind, which refrains from action contrary to nature. Intuitive knowledge is based on a direct, non-intellectual understanding of reality arising in an expanded state of awareness or non-reactional attentiveness. It tends to be synthesizing, holistic and non-linear. The intuitive wisdom is the basis of ecological activity, so it is called the total eco-action, or self-manifestation of intelligence.

We investigate the hidden corners of the mind - the conscious, the subconscious and the unconscious together; it scans every nook and corner of the mind-brain equipment and the scanner is the non-reactive attention, the awareness, the perceptive sensitivity. It reveals the conditioning patterns, psychological tendencies, perversions and deceptions of which the mind is capable, the limitations of the mind; and this also reveals that disharmony, disorder, chaos is the content of our lives. The movement towards freedom begins with understanding the dynamics of our mind, because our bondages are illusions constructed by the ego-consciousness or I- consciousness. We are bound by

incorrect, unscientific, imprecise use of the mental energy; we have accepted the mental movement as the guiding authority in our lives and now we are confused about why it is so difficult to love, to commune, to live in peace with ourselves.

The current crisis of our culture or of our civilization is due to the rapid growth of the self-centered activity of the I- consciousness, the ego. It is not just a crisis of individuals, governments, or social institutions, but it is a crisis of human psyche of the whole human race. It is a crisis of planetary dimensions. As individuals, as a society, as a civilization and as a planetary ecosystem, we are reaching a point where our action is determined by our psychological personality and we have been reduced to a mechanistic repetitive machine. We as a human race, have created psychological imbalance and the whole human race is groaning with pain, misery, sorrow, conflict. Cultural crisis of this magnitude and depth cannot be prevented. They should not be opposed but, on the contrary should be welcomed as this compels us to have depth probe into the causes of the crisis. An end of the cause is the end of the crisis. A depth probe shows that the roots of this cultural crisis lie in the imbalance between different modes of self- conscious mind. The solution of the present crisis lies in jettisoning the psychological mode of mind and to live in the dynamic interplay of the rational mode and the intuitive mode, which have been recognised as characteristic aspects of human nature. What we need to do is to bring a completely unbiased view to the understanding of the psychological problems with which we are confronted. It is only when such an objectivity is brought to bear upon the situation that we shall be able to discover a way to its resolution.

Man has about hundred billion nerve cells in his brain. He is using only one-tenth of his brain, so his problem is psycho-somatic. Man's brain problem is not quantitative, it is qualitative. It is the brain potential that needs to be increased and intensified; so man has to work to enhance his sensitivity with a view to have higher perception. We have to work hard to maximise the self-integrative potential and to jettison or minimise : the self-differentiating or self-destructive potential of mind through understanding the dynamics of mind. This problem cannot be left to nature because nature takes long to bring about needed transformation. There is urgency for the total transformation of human mind-brain equipment.

Life is in relationship. Living is relating, but we have forgotten the art of getting related spontaneously to events and to people. Any relationship worth the name has the substance of humility, of tenderness, of love. It makes one feel so sad that man has not discovered the secret of living. The secret is to relate oneself harmoniously at various levels in various fields of action. To live is to move freely and harmoniously. We create inhibitions in the name of defence mechanism. We create these obstacles and convert every event into a problem. All problems are man-made, all sorrow and pain is man's creation due to his ignorance and arrogance. The awareness of our miserable plight all the world over creates an urgency to bring about a radical revolution, a total transformation, a mutation in the human psyche.

There is a growing realization that the existing educational structure of objective methodology of gaining knowledge has failed and that there is a total lack of relevance between the human beings and the

contemporary society. We educate the children to acquire, to experience, to analyse, to interpret, to compare, to evaluate, to judge, to formulate opinions. We educate the children to store into memory the symbols, concepts, ideas, theories, which have been developed and organised by society and thus they learn to have fragmentary view of life. No one educates the children the art of looking or observing and listening the cerebral movement or the mental movement, which enhances the sensitivity of their instruments of perception and understanding. To observe is to be attentive without a choice, it is observation without acquisition and motivation, and no comparing with reactions and projections of the past. No one educates the children to understand the dynamics of their minds which bestows on them the perceptive sensitivity to commune with the unconditioned all- conscious energy. We do not educate the children to enhance their sensitivity so that they perceive the wholeness, to be in personal acquaintance with mutual self-consistency, unity and interrelatedness of all events. We do not encourage children to understand the movement of thought and dynamics of their minds; we do not help them to use the mind appropriately, precisely, objectively, scientifically and recognise its limitations. We do not teach children to have full panaromic view of all the dimensions of human mind; rather we teach to develop ego-consciousness which has no reverence to life and which would like to conquer, plunder, loot the natural world. An educational system based on mere strengthening of man's ego centered in his organic individuality, converts a child into a billiard ball, and that the only relationship between one such billiard

ball and another is "collision"; or in other words, the only relationship is based on psychological reactions. But we want our children "to enter into" other children, to have ties of love. We crave for love, understanding, peace, freedom, but society does not educate us to any of these; instead it teaches to be competitive, violent, greedy slaves, and living with the accepted norms, values, criteria fed into us as part of our heritage. Society educates us to continue the movement of the past, to be repetitive according to established patterns prescribed by the inheritance of conditionings. The challenge is addressed not only to the structure of education but to the nature and quality of man's mind and life. We have to educate children to live in the dimension of relaxation which is humility, to live in the dimension of silence, to live in the dimension of freedom and peace. The understanding through personal acquaintance the dynamics of mind breaks through frontiers of particular cultures and establishes an entirely new set of values, which in turn can create a new civilization and a new society.

An educational system based on teaching of parts can never give us a perception of the whole. The whole cannot be understood through the part; it can be understood only through right action which implies to act through awareness and not through psychological debries. A mind that has merely been trained in the continuation of the past can never discover the new. The present educational system produces mere "gramophone records", who are devoid of newness and originality. Education based on techniques can never bring about creative understanding. The exclusive cultivation of technique has produced scientists,

engineers, space conquerors, but these specialists are devoid of understanding life as a whole. We have to totally transform our educational system so that we produce scientists, philosophers, thinkers, who understand life as a whole and have newness, freshness at every moment.

Education in the true sense is helping the students to be mature and free, to flower in love and goodness. This flowering is the total unfoldment through understanding the dynamics of mind; it is the culturing of our mind, our heart and our physical well-being; and it is the integration of the physical, the mental, the intellectual and the spiritual into one harmonious whole. The awareness of this can be brought through extension of the objective methodology of gaining knowledge to the inner realms of man. The extensions of the objective methodology is based on the fundamental hypothesis that the laws governing the macrocosm, the microcosm (the atomic and the subatomic worlds) are identical to the laws governing the sub-microcosm (the psycho-physical world or the mental world). The only answer to the paradox of survival facing mankind is that our all universities, colleges and schools, in all countries, must be concerned with the cultivation of the total human being so that every human being on this globe flowers naturally. To understand life is to understand ourselves and that is both the beginning and the end of education.

Through observation and communion, we can enter into personal acquaintance with Nature, responding to Nature, understanding the organic relationship with every manifestation or expression of Nature. Understanding and living according to laws of Nature will change the quality of our lives. When we sit down to

observe the laws of Nature, both without and within, we understand the dynamics of mind and the severe limitations in which the conditioned mind can operate. This very understanding goads mind to make a quantum jump from a relative frame of reference to an absolute rest frame, from imperfections to perfections. The relative frame of reference constructs its own time-space section but the absolute rest frame does not construct any time-space section as the mind has understood that it must relax into abeyance. In the absolute rest frame the ego-consciousness relaxes into non-action or goes into abeyance and there is silence. In silence there is growth; growth is something that takes place in the totality of your being, not in a part of a fragment; growth implies jettisoning the old values - competition, comparing, identification, naming - and imbibing new values - love, goodness, compassion (care and concern for others). When the conditioned mind functions as mechanistic and repetitive machine, there is no growth; the mind makes you dance to its tune, would give orders to your senses for gratifying its feelings, urges, greeds. When there is growth, the conditioned mind loses its tyranny and you notice the whole vibrational thought structure loses its grip on you. With the conditioned mind, you have the functional roles of the doer or the experiencer. When there is growth, the roles of the doer or the experiencer are jettisoned and you have set yourself free voluntarily as the observer, Life is a great teacher. Life is the master and one who is willing to explore, the beloved life begins to teach gently, competently and effectively. Life teaches only when we are willing to expose our past-past moves in the form of thought-to our alert sensitivity. Life teaches

when we look at our thoughts with non-reactional attentiveness. In the state of observation, life teaches us to observe without identification, naming and storing. Life teaches only when the old mind, the relative frame of reference goes into abeyance; one now enters into a realm of non-doing, non-experiencing, non-reacting, not-knowing; so one comes home, to relax, to rest. Life teaches only in the mirror of observation when there is a brilliant flame to explore. Life teaches only in the mirror of quietness, in the dimension of silence.

In the state of observation, there is the living embrace with one's factual being; this implies that the conditioned self-conscious energy is bombarded by the unconditioned all-conscious energy, and this bombardment spontaneously disintegrates the psychological matter content. When the mind learns to live in a state of observation, then there is no more the feeling that "I am observing." So observation takes place as your inhalation and exhalation of breath takes place. When the process of observation takes place all the twenty four hours and it is automatic and spontaneous, then the nature of human mind becomes the same as the unconditioned conscious energy; and this state may be called the state of participating. The participator (purified mind) is conscious of itself the pure consciousness.

The wholeness of life consists of motion and motionlessness, form and formlessness, sound and silence, light and darkness, birth and death. Life cannot be divided into individual and collective, the inner and the outer, the physical and the psychological; it is one indivisible whole. The substratum of life is a continuum

of unconditioned all-conscious energy, which is eternal and immutable. The continuum is infinite and exists throughout eternity; it is homogeneous, undifferentiated and dimensionless; it is passive where passivity implies vibrationlessness; it is all-prevading which implies that the whole cosmos and beyond cosmos is engulfed in the continuum; it is limitless, fathomless and beyond boundaries; it is intangible, unthinkable, timeless and immeasurable. The distinguishing characteristic of a continuum is that the interval separating any two points may be divided into an infinite number of arbitrarily small points; so a continuum is something that is continuous, and each infinitesimal point in the continuum has the same nature as the continuum itself. Some continuum-points, of their own free-will, start vibrating so these become the centers of activity. These continuum-points (also called pure causal-consciousness) express themselves as four-dimensional space-time sections. The space-time continuum is not static, it is incessant motion or vibration. Each concentration of matter in the universe represents a corresponding distortion of the space-time continuum, therefore the gravitational laws merely describe the field properties of the space-time continuum. The universe is filled with incomputable bodies of matter-meteors, moons, comets, nebulae, and billions on billions of stars grouped by the interlocking geometry of their gravitational fields in clusters, clouds, galaxies, and supergalactic systems; and each physical body (event or process) is drifting according to Nature's laws in the fathomless void, the continuum. The continuum is infinite and the continuum-point expresses itself as finite event, and the finite event ultimately dissolves into the continuum. The

cosmos is a great thought of the continuum, which crystalises as stars, planets, and other physical bodies. The amount of matter held in the continuum is so small by contrast with the infinity of "space" (the void) that inevitably the dynamic laws governing the movements of the galaxies would cause them to disperse like the droplets of a cloud and the universe would become entirely empty. Each galaxy appears to be a lonely lighthouse in the continuum; each star appears to be a tiny lamp in a galaxy, each planet appears to be a remnant of a tiny lamp when it is put off, each habitable planet is a zoo containing inanimate world and living organisms. Each one of us is a "living organism" habitating in some remote corner of a zoo, called the earth, our planet. There are billions and billions of such zoos in the cosmos. Harlow Shapley, a renowned astronomer, accepted the existence of at least 10^{14} (hundred million million) high-life planets. The "Great Architect" of all the zoos and other heavenly bodies lives not in a separate abode but within each of its constructs, or in other words, we call the Great Architect as the Continuum, so the Continuum is the substratum of all inanimate world, animate world and interstellar vaccum. Each event in the cosmos is engaged in ceaseless motion and activity, in a continual cosmic dance of energy. Man is chained to a planet, called earth, which drifts around the sun; the sun drifts in the Milky Way, our galaxy; our galaxy is one of the innumerable galaxies in the cosmos. In physical space, the cosmos engulfs man and reduces him to a pinpoint, Each high-life planet along with all organisms is an expression or manifestation of the continuum-point.

The cosmic mind constructs the space-time continuum and all events are crystallised matter-dynamic energy. The physical cosmos, the manifest, is a great thought of the cosmic mind. The vibrating continuum-point or the causal consciousness is called the cosmic mind. The Unmanifest, the Immeasurable is intangibly present in the manifest, the measurable. The human mind with the help of thought also constructs space-time sections, which implies that the mind is engaged in a ceaseless flow of energy manifesting itself as space-time sections, which in principle is a wastage of energy. When the mind stops this ceaseless flow of energy, which implies stepping out of all psychological involvement in the space-time section that one constructs, then only it can realize its own nature. One has to understand how one space-time section negates the intrinsic existence of the event or the fact and how one space-time section negates another space-time section, or in other words, one must become aware of the false process of space-time constructions. The human mind has to transcend its own thought, intellectual and senses, or in other words, the mind has to negate the experiencer, the observer, the thinker through understanding. When the thinker is negated, there is total silence of the mind. In a silent mind the Unmanifest, the Immeasurable, the Unknown, the Timeless, the Truth, the Unconditioned Conscious Energy self-expresses itself as it is self-existent and self-consistent. It is the intimations of the Truth in a silent mind. When there is understanding, the Truth, the Intelligence self-expresses itself in the silent human mind.

We do not live in the factual world, but exist in the perceptual world, the projected world. To live in the

projected world implies to construct psychological matter, so rationality deals with the dance of energy in the psychological realm, and is unware of the content of the factual matter. We have to understand that we are not the psychological entities, not an assemblage of thought, which is the fullness of the projected world, and this brings in understanding of the wholeness of the substratum that sustains and nourishes the perceptual world. It is in the understanding of the wholeness of life that the truth resides. When the mind is in a state of complete relaxation, which implies that the thinker which constructs the space-time section has gone into abeyance only, then that mind is capable to revel in peace, freedom and bliss. The thinker and the thought going into abeyance mean ending of the thought, which implies ending of the psychological time. The state of relaxation means the timeless state, this state has no yesterday and no tomorrow, it is the present moment, it is the "now", the "here", the "present", it is the creative interval, it is the Fundamental Vibration. The state of complete relaxation or the state of total participation implies that the relative frame of reference has made a quantum jump to the absolute rest frame. It is emphasized that the subject in the relative frame of reference is the "pseudo thinker", but the subject in the absolute rest frame is the pure Consciousness. In the relative frame of reference, there is no awareness of the incident "Fundamental Vibration", but there is awareness of the emergent "scattered vibration", so the frame of reference cannot perceive the Unity behind the diversity but perceives the diversity. In the absolute rest frame, there is a awareness of the incident Fundamental Vibration and the emergent

Fundamental Vibration, so there is awareness of the Unity and negation of the diversity. In the relative frame of reference the subjective reaction of the conscious mind preceded the awareness of the objective challenge, so the perception is governed by the subjective reaction and the awareness of the nature of the objective challenge is not there. In the absolute rest frame, the awareness of the objective challenge precedes the subjective reaction of the conscious mind, so the perception is governed by the nature of the objective challenge, or in other words, there is awareness of the fact. This awareness sets one free of the reactions. Freedom from the momentum of reaction in relationship is real freedom. A response which is free from the momentum of reaction is natural response. When one ceases to see the many, when one ceases to hear the many, then through an insight one is able to discern the One, the Universal Unconditioned Conscious Energy.

The Unity (the Continuum, the Void) has an infinite creative potential, it contains the intrinsic fullness of life. The fullness of the Void is indeed the Truth. Void contains absolute space, not space with an event, but without an event; the Void is the non-vibrating, unconditioned Universal Consciousness. An event is a relative space-time perceptual section. In the language of modern physics, the Void is called the Field. Field is a continuum which is all-pervading. When the Continuum-Point expresses itself in its particle aspect, then it becomes discontinuous, granular structure, and we call it matter. The matter is merely a disturbance of the perfect state of the field; the disturbance is invariably imperfect, so it represent the relative space-time section; when the

disturbance is extremely intense at a point, it is called matter. Matter is both continuous and discontinuous, and energy and matter are but different aspects of the same phenomenon. The relation between the matter and the vaccum is an essentially dynamic relation; the vaccum is truly a "living Void", pulsating in endless rhythms of creation and destruction. The Field is the only reality. The Field is the absolute space. What exists in its own right is therefore Absolute Space with nothing in it. What appears in the Field or the Space is only an expression of that Field itself. The Field is the living Void, which manifests as creation and the creation then dissolves into the Field, so the Field has dynamic nature, the Field, the void is Fullness; it is the wholeness of life, which is the Timeless mystery expresses itself in time. It is the Timeless mystery which gives meaning to the movement of time. In the negation of time, the Timeless moment comes. The Timeless is the substratum of time.

An integrated man sees the wholeness of life. He is the one in whom the self-centered activity of the mind has gone into abeyance, and the Universal Consciousness is activised. He has the perception of the fact from moment to moment. He lives in the truth, he revels in the truth. He is a participator with nature without any interference or resistance.

The modern civilization cannot survive unless it is inspired by ethical and spiritual values; and the most important value is love. An integrated man knows what love is and he loves everybody; a man in the relative frame of reference does not know what love is, he only knows "lust". We have to jettison the concept of "human rights" and imbibe the concept of "human values". Men must

learn to love each other, so we seek love in the "heart" of man himself. The deeper dimension in man needs to be awakened through understanding with a view to express the ethical and spiritual values of love, compassion, humility, dedication and the spirit of service; all these positive values and graces make for the beauty of human character and the integration of man with man within society.

The book entitled "A Scientific Outlook on the Integration through Education" is an invitation to the educated intelligentsia to join the author on a verbal voyage into the deep waters of life, into the meaning and mystery of life, from the known to the Unknown, from the conditioned self-conscious energy to the unconditioned all-conscious energy. One has to be fully awake and sensitively alert to make the journey. One must be open, receptive, for unconditional receptivity allows one's whole being to understand what is being communicated without inhibition of fear. We take the journey together in order to learn how to live, because the purpose of life is living. The initial phases of journey is exploration of the arts of seeing, hearing, learning, action, discovery; the different assaults of the journey are understanding the concepts of time-space-causation, order, the subjective exploration of the human psyche. An interesting mathematical model of human psyche is also presented, as a mathematical model is an abstraction that helps in understanding. It is a commendable synthesis of science and spirituality, which adds a fragrance of newness and originality. Understood in this light, there is no conflict between modern science and spirituality. Both have the identical aim of discovering truth and helping man to grow

physically, intellectually, and spiritually, and to achieve fulfilment. We have to transform our educational pattern so that the objective science is extended to study the "within", and this will produce fully integrated human beings, and thus help to evolve a new civilization for which the world is ripe and waiting.

The book is a sharing of life, not idea, theories and philosophies. Whenever the author finds difficulty in communication, he takes recourse to drawing parallels from known objective basic sciences and extends the logical arguments to understand the intricacy, interrelatedness, interpenetration of events. This endows a fragrance of newness and freshness to the presentation. A way of living, is also presented, which is an answer to the challenges to educationists all over the world as how a child, a student is to grow in freedom and at the same time develop a deep sense of inner order. We as human beings have to discover the mystery of living with one another in love, peace and brotherhood. It is a step forward, as it invites scientists, educationists, economists, politicians to explore, to enquire, to undertake the journey together in freeing ourselves from the prison of accepted reactions, conditionings, and exploring other dimensions of human mind, of consciousness not limited by narrow concepts, and not conditioned by thought and ego.

There are some statements in the book which needs a greater depth probe, and at the face of it, many explorers in the field may find these to be unacceptable at their face value. But these do not undermine the value of the book, perhaps these may act as a catalyst to someone to have a deeper probe. There are many

repetitions in different chapters; perhaps this is essential as the author has attempted to make every chapter self-contained and self-explicit.

I do hope that this book will kindle an urge in some to make depth probe into the wholeness of life. It highlights an urgency to transform human psyche. The world needs today an insight into the structure and dynamics of mind if human civilization is to save itself from total destruction, a prospect to which the accumulation of psychological knowledge has brought us. Man cannot survive unless he understands through self-acquaintance the dynamics of his own mind, unless he receives guidance through self-renewal from Intelligence, from Wisdom, from Unconditioned All-Conscious Energy.

Humanity is facing a terrible challenge of its own existence. Truly the challenges does not exist but man has converted a hypothetical challenge into his psychological problems which he tries in vain to solve by his psycho-physical activity, the mental activity. The terrible challenge facing man or the paradox before man is his own distorted, deformed and conditioned mind. So the challenge to day is to explore a new dimension of life and a new dynamics of relationship. The solution to the challenge lies in transformation of our educational pattern by extending the objective methodology to the field of the "within", so that education awakens the capacity to be self-aware; or in other words, the self-education enhances the sensitivity of the mind so that it becomes capable of higher perception. Education integrates man to have the perception of the wholeness of life. Education cultures the growth of self-integrative potential of mind, which is in-built and is indicative of the kindness and

benevolence of Nature. The transformation of the human psyche through education may be described as a non-sectarian, non-academic, non-ideological approach to the challenges of living. If one did not have faith in the existence of the Divine, the Nature, the Continuum of the Unconditioned All-Conscious Energy, if one did not have faith in man being potentially Divine, it would be extremely difficult to pen these lines. It is relevant to the lives of those who feel that to be alive is a benediction. It is relevant to those who see that life has blessed them with an opportunity to meet every relationship with the awareness of the presence of the Divine, and such persons are beacons to the whole humanity. It is relevant to the lives of those who consider the present moment as another opportunity, provided by benevolent Nature, to save humanity from complete extinction, total annihilation. Even if a handful of persons respond to the challenge, that is facing the human race, there can be a new beginning. Such human beings will be able to create a new society.

[* This article was penned as a FOREWARD by Vimala Thakar to a recent book entitled, "A SCIENTIFIC OUTLOOK ON THE INTEGRATION THROUGH EDUCATION" by Dr. Sampooran Singh. For precise definitions of scientific terms, please refer to the original text, The FOREWARD is released for publication. Dr. Sampooran Singh's address is : House No. 586, Sector 10-D, Chandigarh, 160 010, India (Tele : 31368)]

"I have come to wake you up from your slumber, to shake you up from your selfforgetfulness.

"Please listen to me, awake, arise! The light of life is burning bright, open yourself up to it. Stand upright be a human being."

With all the alertness and humility of an enquirer, I am exploring a new way of friendly communication and communion with the people.

I have seen that truth can be lived in the midst of people. Humility can be lived in the midst of arrogance and knowledge. I have seen that people listen to a commoner who lives among them as a common person. The truth is vindicated.

My job is over.

Vimla Thakar

Humanity is facing a terrible challenge of its own existence. Truly the challenges does not exist but man has converted a hypothetical challenge into this psychological problems which he tries in vain to solve by this psycho-physical activity, the mental activity. The challenge to day is to explore a new dimension of life and a new dynamics of relationship.

The solution to the challenges lies in transformation of educational pattern by extending the objective methodology to the field of the "within", so that education awakens the capacity to be self-aware, or in other words, the self education enhances the sensitivity at the mind so that it becomes capable of higher perception.

Education integrated man to have the perception of the wholeness of life. Education cultures the growth of self-integrative potential of mind, which is in-built and is indicative of the kindness and benevolence of nature. The transformation of the human psyche through education may be described as a non-sectarian, non-academic, non-ideological approach to the challenges of living.